The SAGINAW·AFRO HERALD

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HOYT PUBLIC LIBRARY SAGINAW, MICHIGAN

REV. COX RETURNS TO HELP SAGINAW POOR

THE REVEREND BEN E. COX strikes a dynamic clenched fist as he emphasized his determination to help the poor of Saginaw. During his interview with the "AFRO", Reverend Cox, again stated that he would not allow himself to be used by anyone.

On Tuesday afternoon, December 5, 1967, Rev. Ben E. Cox resumed his duties as Director of the Saginaw County Anti-Poverty Program Community Action Committee (CAC). Rev. Cox created quite a shake-up in the local anti-poverty circles when he left the city rather than be a part of a conspiracy to exploit the poor people of Saginaw County.

Since his appointment almost two months ago as director of the local CAC Program, Rev. Cox has stated that he "will not be used or dictated to by ANYONE." His job is to help the poor people of this community, and he is here to do this job!

After his temporary departure from Saginaw, the Neighborhood Center Advisory Committee supported Rev. Cox in his stand, and this group was very instrumental in the reconstruction of the present CAC Board and in bringing Rev. Cox back to Saginaw. The Neighborhood Center Advisory Committee and Rev. Cox advocate that there must be more involvement by the poor in the present CAC Poverty Program.

Rev. Cox told AFRO reporters that "I'm not mad at anyone. I just want to get on with the job to help the 6,700 poor people in Saginaw County and the 35 million in the United States who earn less than $3,000 per year. I want to really involve all the poor people of all races. There's a role for everyone to play in this fight to stamp out poverty--the rich, the poor, the Jew, the Gentile, the Black and white. I want to work with everybody across all lines--religious and social." He went on to say, "I want to get along with everybody but I will not give in to everybody."

Rev. Cox stated that he planned to use every means accessible to eradicate poverty in Saginaw County. Rev. Cox served notice to all residents of Saginaw County that "as long as we pretend that there are no problems, they won't be solved."

Rev. Cox is a very determined man. Saginaw can use a man of this caliber and the poor people of Saginaw County need help!!

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Without Unity We Have No Power

INSIDE STORIES

"IF YOU WERE A MAN, YOU WOULD GET UP AND FIGHT BACK!"

"SAVAGE!"

THE MOVEMENT

"The Movement"has begun and everywhere you look it reflects itself. What is the"Movement"? When did it start?Where is it taking us?

The Movement is the sound of the new generation, the new slant on life, the realization of individual ability and self-importance; the semi-conscious awareness that America's fate and quite possibly the destiny of the world rest in OUR hands. The Movement is demonstrated in the words and actions of young, dynamic, determined, and capable Black men.

Essentially, what we have in this new blood is a declaration of war on poverty, ignorance, and individual limitations because of some insignificant factor such as color or opportunity. The emphasis is on I WILL! I will overcome any obstacle in my path. I will be the best at whatever I choose to do. I will cease to be solely a consumer. I will also be a producer; one the whole world will recognize as a real and true BLACK MAN !!!

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EDITORIALS

TO INFORM AND INVOLVE"

THE INNER CITY SCHOOLS ARE THE BLACK STUDENTS' PROVING GROUND

.....by James Boggs

Population experts predict that by 1970 Afro-Americans will constitute the majority in 50 of the nation's largest cities. In Washington, D.C., and Newark, N. J., Afro-Americans are already a majority. In Detroit, Baltimore, Cleveland and St. Louis they are one-third or more of the population, and in a number of others, they constitute well over one-fourth. There are more Afro-Americans in New York City than in the entire state of Mississippi. Even where they are not yet a majority, as in Detroit, their school children are now well over 50 percent of the school population.

In accordance with the general philosophy of majority rule and the specific American tradition of ethnic group-ins (Irish, Polish, Italian) migrating in masse to the big cities and then taking over the leadership of municipal government, Black Americans are next in line. No previous ethnic grouping has ever constituted as large a proportion of the urban population; yet each in turn achieve first-class citizenship chiefly because its leaders become the cities' leaders. But racism is so deeply embedded in the American psyche from top to bottom, and from right to left, that it cannot even entertain the idea of black political power in the cities. The white power structure, which includes organized labor, resorts to every conceivable strategy to keep itself in power and the black man out: urban renewal or Negro removal; re-organization of local government on a metropolitan area basis; population (birth) control. Meanwhile, since their "taxation without representation" is so flagrant, safe Negroes are appointed to administrative posts or hand-picked to run for elective office. In Hitler-occupied Europe, such safe members of the native population were called collaborators or Quislings.

All these schemes may indefinitely delay or even permanently exclude the black majority from taking over the reins of city government. There is no automatic quarantee that justice will prevail. But those who invent or support such schemes must also reckon with the inevitable consequences; that the accumulated problems of the inner city will become increasingly insoluble and that the city itself will remain the dangerous society, a breeding place of seemingly senseless violence by increasing numbers of black youth, rendered socially unnecessary by the technological revolution of automation and cybernation, policed by a growing occupation army which has been mobilized and empowered to resort to any means considered necessary to safeguard the interests of the absentee landlords, merchants, politicians and administrators, to whom the city belongs by lay but who do not belong in the city and who themselves are afraid to walk its streets.

It is into this situation that black students in the Northern cities step. Herded into inner city school buildings which serve more like compound to keep them off the streets than as institutions to prepare them for social, political and economic leadership, thousands of black youth every year drop out or are passed out (i.e., moved on to make room for the next herd) into the streets--which night more properly be called "Streets without Hope." They are there because the educational system and those who run the system, including the te a c hers, black and white, have accepted and act on the premise that these youth are too "culturally deprived" to learn. This is only another form of racism, for this label was never attached to the immigrant children of yesterday who used to come from the backwoods of Italy or Central Europe and were far less sophisticated than today's youth. Their "cultural advantage" was their whiteness. What the term "culturally deprived" really means is that black students do not, cannot subscribe and conform to white standards.

Confronted with this built-in system of white supremacy, black students have to build a cadre of student leaders at every high school who are ready to fight for curriculum standards, standards of teacher behavior and classroom teaching which will prepare them for leadership of the inner city. They must struggle constantly to create their own standards of better education as well as their own standards of black unity against the black Toms and the teachers and students who have written black youth off and who are only trying to advance themselves individually or just passing the time and using the school as a playground. They must seek constantly to find the issues that will involve black students in struggle and give them a new set of black values, based on the need for black education for black leadership of the nation's major cities.

CONTINUED NEXT WEEK

PUBLIC RECEPTION

The public is cordially invited to attend a public reception for the REV. BEN E. COX, who has resumed duties as CAC Director for the Saginaw County Anti-Poverty Program. It will be held Tuesday evening, December 12, 1967, at the St. Rita's Training Center, 2302 Narloch.

Admission: FREE

OUR SCHOOLS

If one managed to change the curriculum in all the schools so that Negroes learned more about themselves and their real contribution to this culture, you would be liberating not only Negroes, you'd be liberating white people who know nothing about their own history; and the reason is that if you are compelled to lie about one a spect of anybody's history, you must lie about it all. If you lie about my real role here, if you have to pretend that I hoed all that cotton just because I loved you, then you have done something to yourself. YOU ARE MAD!!

...James Baldwin

NEIGHBORHOOD CENTER ADVISORY COMMITTEE MEETING

this Sunday, December 10, 1967, at 4:00 p.m. at the St. Rita's Training Center, 2302 Narloch. Attend these meetings and stay informed on community affairs.

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Afro Beauty Contest

Myrtle Collier

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Charlotte Henderson

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BEAUTY CAN BE FOUND IN ALL WALKS OF LIFE!!

The Afro-Herald in an effort to show that "BLACK IS BEAUTIFUL" is sponsoring a Beauty Contest between the beautiful young ladies who were featured as AFRO BEAUTIES OF THE WEEK.

Members of the Afro Staff and their families are not eligible.

You may vote for only one by recording her name or number on a card or letter and addressing it to:

AFRO BEAUTY CONTEST
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The winner will be announced in future publications.

Last week to vote in Afro Beauty Contest

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"Beauty is that which promises happiness" - African saying

NOTE: This space is provided for the encouragement of Natural Beauty. If you wish to have your picture published, send a photo of yourself, your name, phone and address. Each week a new beauty will be chosen. If you do not have a photo, phone 754-8655 we will send a photographer to you.

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Down Front

This section is for the sound of soul in anyway as long as it is printable, readable and for the interest and information of our community.

WHY LEAVE THE GHETTO?
....Bernard Smith

I have assiduously listened to the Black man who preaches for open housing as though it were an end in itself to the problem of race in America.

These Black people, who have just attained what is now referred to as black middle class status, are running like hell now, trying to get away from their past (eating peas and neck bone by choice) and their less fortunate brothers and sisters. They leave daily, taking with them all of the knowledge and resources that should be kept in the Black Community to help those who are not participating in the mainstream of America's society.

They run like, and indeed they are, Uncle Tom's, following behind the white man, saying, "Boss, it ain't me causing the trouble, but those niggers in the blighted (slum) area." They run, not even looking back at the place they left and usually refer to Black people still in the area as "those people." Oh, yes, and they most assuredly do not want other Blacks living next door to them after they have reached their new status.

Why leave the ghetto when there is so much to be done? It offers a challenge like none I have ever seen before. Here is the Black man's chance to build a beautiful thing, economically, politically, and socially.

Economically he can now be an entrepreneur or businessman, and be supported by his Black brothers. He can truly be a participant in the free enterprise system.

Politically he can now become a mayor or can now hope for and aspire to a political career.

Socially there is an advantage for the Black kids and adults to see educated men and women in the community. It gives them a pattern to live by and something to strive to duplicate.

Obviously, the greatest sin is that these people who run from their brothers and sisters never return to help their own kind.

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I, TOO

I, too, sing America.

I am the darker brother,
They send me to eat
in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.

To-morrow,
L'll sit at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.

Besides,
They'll see how
beautiful I am
And be ashamed,
I, too, am American.

Langston Hughes

WE REAL COOL

We real cool. We
Left school. We

Lurk late. We
Strike straight. We

Sing sin. We
Thin gin. We

Jazz June. We
Die soon.

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Psychiatrist Sees Need for Black Power in Ghettos

NEW YORK CITY — A black psychiatrist said flatly that a type of black power is an absolute psychological necessity for the Afro-American and his ghetto communities.

ATTENDING a two-day biennial meeting of the New York State Branches of the American Psychiatric Association here, Dr. Alvin Poussaint, assistant professor of psychiatry at Tufts University's New England Medical Center in Boston, predicted that full integration of the Negro is not likely for the next 50 years.

Dr. Poussaint

Further, he said, black people during this time will have to make the "best" of their lives in the ghettos.

He said only a portion of the problems in the segregated ghettos stem from poverty.

"**THE** psychological castration of the society of black people accounts for the abnormal amount of aggression of Negroes," Dr. Poussaint asserted.

"Negroes need much more of a voice in the direction of their communities—in their schools, in their welfare services and police."

The psychiatrist declared that when police departments recruit black policemen, the men selected tend to be in the image of white officers—and often are brutal racists themselves.

HE NOTED that black people who succeed in the white social communities tend to reject their own background and people.

Dr. Poussaint asserted that for this reason the doctrine of black power actually may serve to prevent violence.

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COMMUNITY IN ACTION

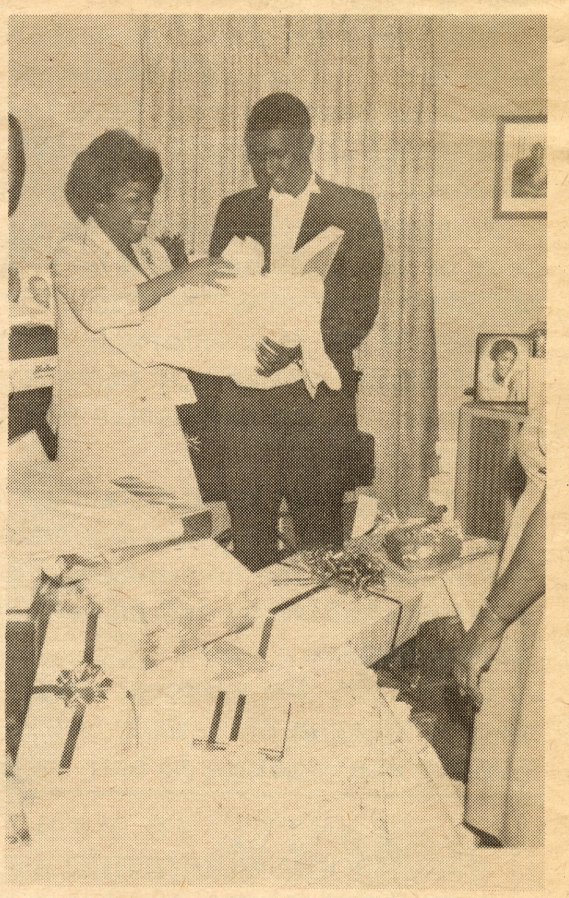
BRIDESMAID ODIE PHILLIPS chats with Afro Social Editor, Helen Smith, while Afro Editor, Art Smith, ponders next pic to take.

BRIDAL PORTRAIT: (L to R) R. White; R. McNair; J. C. Richardson, Best Man; GROOM, SAMUEL SIMON; BRIDE, PEGGY BEATTY SIMON; A. Petties; A. Douglas and W. Humphries (both of Detroit); C. Thomas; D. McRae (Detroit). Flower girls (L to R) April Denise Beatty, Telisa Joye Burns; Pages (L to R) Messrs. Kevin Werrian and Donald Petties, Jr. NOT SHOWN: Bridesmaid, Odie Phillips; C. Beatty, Jr., J. Farier and R. Simon, Groomsmen; D. Beatty, Head Usher.

MOTHER OF BRIDE, Mrs. Julia Beatty, poses in front of bell-shaped wedding cake at reception for Afro pic.

HAPPY GROOM poses with (L to R) Groomsman R. McNair; Sister, Mrs. Herman Werrian; Sister, Mrs. Morris Flagg; Brother, Glen Simon.

Candid shots of BEATTY-SIMON NUPTIAL at reception in Crystal-Garden Rooms of Hotel Bancroft.



BRIDE & GROOM Happily display one of many gifts at home of bride's parents.

The beautiful BRIDE poses here with her nephew: KEVIN D. BEATTY, during wedding festivities.

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Entry jobs are generally filled by graduates of our Employee Development Program. This is a training program into which applicants who meet our hiring standards are hired at the start. Here they receive training in arithmetic, basic plant equipment and operating problems, fork truck operating and general practices, together in a variety of work experiences. Upon completing the training course, they are assigned to full-time jobs.

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6. Back Up Train..... Al Greene
7. Sock It To Me..... John Roberts
8. I Heard It Thru The Grapevine..... Gladys Knight & Pips
9. Tell Mama..... Etta James
10. Keep The Ball Rolling.. Jay & Techniques

SOUL SOUND OF THE WEEK
I Can't Stand Myself..... James Brown

WINTER MUSICAL

The "Gospel Carriers' are sponsoring the sensational "WINGS OF FAITH" of Flint, Mich. in a Winter Musical-- Sun. DEC. 17, 1967 at 8:p.m. at the Pleasant Ridge Baptist Church- 641 No. 4th St., Saginaw DON'T MISS THIS GREAT GOSPEL MUSICAL !!!

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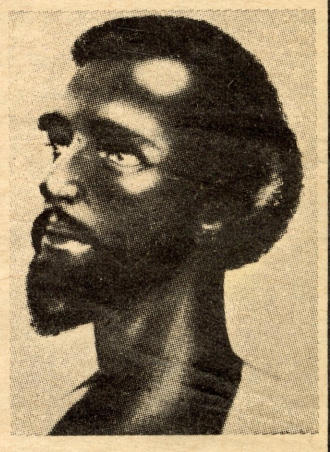
Government (Federal, State, Local)	Wednesday..7-9 p.m.

If you are interested, please come into the Center and enroll by December 8, 1967. Classes start the week of December 11, 1967 Also baby-sitting services provided to persons who enroll.

Church News

WHAT DID JESUS REALLY LOOK LIKE?

THE BIBLE SAYS HE LOOKED LIKE YOU!



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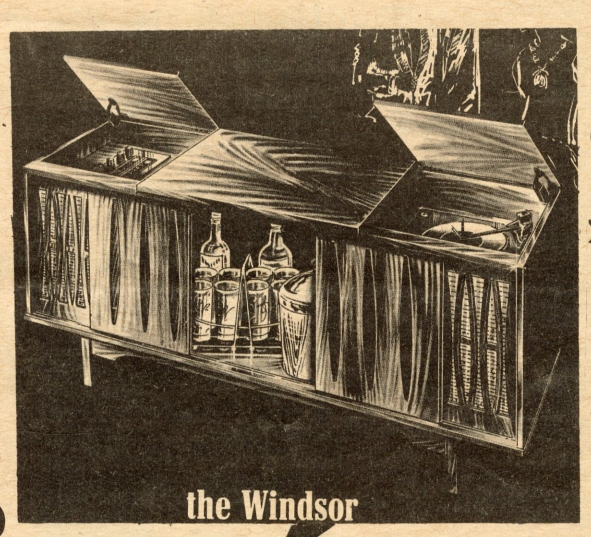

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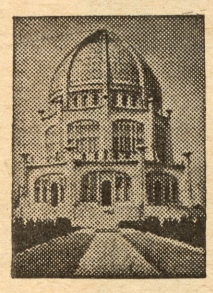
Baha'i Faith



George Washington Carver said of the Baha'i Faith:

"You hold in your organization the key that will settle all of our difficulties, real and imaginary."

Informal Fireside Discussions

FOR MORE INFORMATION CALL
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LEARN, BABY, LEARN